would assist him to raise the sum of one hundred and five dollars, being the amounted expected from their charch each year by the society, and concluded with a few further remarks, exhorting his ancience to do all they could to forward so noble a work, which would remier them so much the hap-pier in the conviction that they had contributed all they could spare to farther he work of Carist.

### SEVENTA PRESENTERIAN CHURCH.

Bunday School Analyersary-Interesting Ceremonies-The Yearly iteport-A Talk with

Children by Dr. D. C. Niven. the Seventh Presbyterian church, corner of Broome and Ridge streets, was filled to overflowing ith a refined and devout congregation last evering, on the occasion of the anniversary of the Sunday schools belonging to the church. There at 2 two schools attached to the church, a missionar, and a church school, both of which are well attended and in admirable working order. The children of the missionary sensol were scated on the right hand side and those belong ug to the church chool on the left, and by their orderly and devout emeanor they clicited warm and well-deserved compliments from the officiating paster.

The church not having a regular pastor at pres-

ent, the Rev. D. C. Niven, of Weston, N. Y., officiated. The services were commenced with an

omciated. The services were commenced with an appening piece by the choir; after which came the invocation, which was followed by a hum.
The oniciating pastor their read in both chapter of nevelations and one ed an appenent protect all Sanday school children, and grade and grade their bound in the world lead them to the Lord and guide them in his ways through life.

Mr. Damost, secretary of the Missi mary Sanday School Association, read he yearly report. At the beginning of the year past there were twenty-throe teachers, elever of whom were males and twelve femals. Owing to chapte of restidence and other causes the number of teachers at present was only eighteen. The ancendance, however, did not fall off in proportion to the loss of teachers but, or the contrary, had increased. The are age attendance for the past year was 2.5, and the largest meeting was 500. The present proposes promised a large attendance through the winter. The expenses for the last year meetined to \$152 and the receipts to \$161 59, leaving a balance on hand of \$9.5.

The children assisted by the choir, then gave a very fine rendition of the hymn:—

I lose to tell the story
Of cureen things above,
Of Jesus and his glory.
Of Jesus and his love.

Of Jesus and his glory.

Of Jesus and his laye.

The Rev. Mr. Niven next spoke to the children in plain language on plain things, which they could understand, he sais he never preached a sermon to children in his life; but he

TALKED WITH CHILDREN

Very frequenty. At home, in his own church, he gathered his Sunday School children about him, and talked to them as a father might no, he showed them now much the had to be thankful to God for; the great reasons why they should love and obey him; and to dithen of the mission fields abroni and the millions of little hearthen children who knew horing of God who hade them. He would speak to them then of Jesus and his winderful love for children. Jesus was the only child who was burn into the world without sin. Every other child since the legimning was

LORN IN SIN,

and was naturally a sinner, because it was prompted by its name to dight in the layer.

and was naturally a sinner, because it was prompted by its nature to do had things more than good ones. A cular or man cannot be good in the sight of deaven until airst justified before and by Jeans. For this purpose lie came on earth and died on the cross. If a person determined to mend his life and de good ever after, he would not even then be justified unless Jesus forgave him and circulad him in his fold. Jesus encourage i people to do good, for He has said, "Fear not, I will help you." He also says, "come to me, all ye that are laden and I will refresh you." After a called has given its heart wholly to Jesus lie with sauctify and encourage it and protect it through life.

#### SIXTH UNIVERSALIST CHURCH.

M. Pullman.
The pretty little Universalist church, Thirty-fifth treet, but ween Fifth and Sixth avenues, is well attended every sunday, and the congregation have, undoubtedly, reason to feel satisfied with the ar-rangements for their comfort, the excellence of their choir and the craterical ability of their pastor, the Rev. J. M. Puliman.

The services in the Universalist churches, as most

people are aware, are conducted with what is termed simplicity. The minister wears nothing to distinguish him from any ordinary o ecclesiastical emotems meet the eve of the worship-per save the ght cross over the desk and a small vilte one painted in front of it.

The preacher was very happy in the selection of

his subject vesterday evening. The weather was cold enough to make fors and overcoats almost a necessity, and the congregation must have felt the appropriateness of the lesson read by the minister, which was the 147th Psalm, from which he then took gs his text the words, "He senderh His show like wood, who shall about the face of his cold?" The

W CHANGE OF SEASONS THE CHANGE OF SEASONS ness around and the winter arrives in the year, comes around any the water arrives in the year, we should nak directives it we have gathered up al-the lessons 6 od has wrapped under the snow and whether we need not that any man should leach us what is meant by the change of scasons. The win-ter is the stern season. Its desolution spreads over all the beautiful things that tanglet us 6 od was good. all the beganful things that tagget us food was good.
We find a amost literally impossible to bear about
with us the same feeding of his latherly tenderness.
Men seeking to understand why the earth should no
periodically visited by such desolution take up,
sometimes unwisely, the parable of the seasons.
The cold will call the little card whom the Saviour

Sometimes interested the parable of the seasons. The cold will call the little call depoint to Saviour would take up into his arms were the on the cartinand the cold recess to death the traveler for whom the wife prays for salely to the Lord.

DOES TRUS PITLESENESS ELETREENT GOD?

Not his feeling of his nature, but it does represent his methods, for he has hard, wid, ride, includable ways or oringing us to him. Our God is not simply a summer God;

The use of whater is to beach us that God's beneficence is not exhausted wholly in the mild seasons. We had know the uses of spring and summer, and we connect the goodness of God with physical uses. But in winter, when we understand that all the coldness and hardness are only conductive to

APPARENT WASTS OF TAKE.

It sets us thinking, and we find our winter mind is not our summer mind. The mind and whole physical control of the moral nature. We spread ourselves abroad upon nature in sammer, but the winter is the sine to?

COSE, CONSECUTIVE THOUGHT.

CLOSE, CONSECUTIVE THOUGHT.

the dime for

Substitute Mexico for Scotland and Scotland for
Mexico. What a change in the summer regions
of the earth at the influences tend to make you
careless; but the winter in a northern climate snut;
a man up within himself as he wraps his overcoat
around him and feels that he needs some protection
from the elements. Winter a waken, a sense of
want within us, which is very beneficial. Some
hearts, having passed through
A STORM OF PESOLATION,
are like the laffess branches of the tree, and the
point is to awaken them to a sense of want, as
wrater does. Man can make heaven more real to
himself in wheter. In summer he has
A TYPE OF THE WORLD TO COME;
but it is a sensuous one. Winter shows him as a
spiritual being. The preacher then showed how the
cold of northern countries makes the people provident, while the people of regions where summer is
perpetual are careless. Again, the winter gathers
the New England endered into their New England
nomes, while the explication indeed by saying winter
was the hime for telection the time for charity and
for sympathy for all conditions of mee. for sympathy for all conditions of men

Restleseness and Rest-Religious Doubts and Spiritual Kite-flying-Interesting Sermon by Rev. O. B. Frothingham.

A large and respectable congregation attended morning service at Lyric Hail-which is well filled every Sunday by the tame of the officiating minister. Rey, O. B. Frothinguam, for the originality and independence of his views, and the eloquence with which he inculcates them.

The sermon vesterday morning was on "Restless ness and Rest." The text was from St. Paul to the Hebrews-"There remaineth, therefore, peace; let us labor that we may enter into our rest." The preacher took up the objections sometimes made: Your creed has no rest in it; it is disturbing, dis-

prganizing; sets men adrift on A BOUNDLESS SEA OF OPINION, where there is no harbor; you criticise the Scriptures until men scarce know what to believe and what to relect; and God himself, who seems so defl-

nite, clear and palpable, recedes beyond their reach." To this he replied: first, that we are the results of the unrest, not the creators of it: we have been disturbed, driven out of the old paths; we live in an unrestral age, which propounds questionwithout answers and searches all things. It is an age of restlessness. It was in the great Council of the Catholic Church, which sat last year, and every Protestant faith is agitated with it and the disturbance acts along the whole line. The preacher and his congregation, unlike other churches, coniess to the unrest and say if they are to have rest they are

to have it through restlessness, and of the many who so ght from ann the rest they tound not cless where lew coold accuse thm of unsatifult the reinfols, but many bies him for restoring rest. All kinds of rest are not good, and

There is an universal profession people demand absolute certainty of knowledge with regard to sport that the rengions world. Religious people demand absolute certainty of knowledge with regard to sport that the religious profess to give, and is an artificial demand created by religious, locations an artificial demand created by religious locations as a special from the indifference of men to things which so nearly concern them as the laws of health, the rules for guidance of the laminy and protection of life and property against the dangerous classes. On the ethey scarce think and will not read the simplest treatise.

The rossan carnolled chirch of prens rest to the mind, to the over-bordened heart. To the warned soul it says, "Coine to me and you shall have stillness and quiet; no more ears, no more apprehensions, no more and you shall have stillness and quiet; no more ears, no more apprehensions, no more actific to and fro before the idle minds of specination; no more shipwise of faith. Here is the manible word, the word that less behind the fibric; lotter the word of theist hauself," But the rest the Catholic Church offers hauself," But the rest the Catholic Church offers hauself," But the rest the Catholic church offers hauself, and we are grateful for unconsciousness; but and the grateful for unconsciousness; but and we are grateful for unconsciousness; but and we are grateful for unconsciousness; but and the grateful for the professor of the first professor.

They show the New Fostamer, and the producessors—one an arthelist, one and the professor of the first

### RELIGIOUS SERVICES ON THE MEX-OF-WAR.

On the Frigate Guerriere.

Chaplain Dorrance yesterday neld the customary morning services on the frigate Guerriere, on the berth-deck of the ship, the weather being too cool to permit of the chaplain to gather his attentive flock on the gun-deck, where it usually assembles, The deck was tastefully decked with the Union-jack, and the church was illuminated by a number of candles, which lent "a dim religious light" to the gathering.

Quite a number of officers, including Captain Ste-

vens, were present, and a number of ladies graced the occasion. The singing was carried on by the chaplain and a number of the ship's crew. After reading the lesson of the div the chaplain delivered a brief discourse, taking for his text Mark xii., 6... Having yet therefore one son, his well belived, he seat him also to them, saying they will reverence my son."

This was the last and and crowning act of Divine

This was the last and and crowning act of Divine mercy. Here, Divine

COMPASSION AND MERCY EMPTIED ITSELF to reciain and save men. All other resources had falled, and every other expedient which infinite wisdom had devised and not answer the end proposed. They will reverence my Son; I will, therefore, send him. In the tainess of time he came invested with the written credentials of his dignity, authority and power from his lather. These He exhibited to the world. We have them in our hands, so we can peruse them at our leisure. But now was He received? He came to His own, but his own received him not. The ancient Jews received Him with distain and imbrued their hands in his blood. "Come," said they, "this is the heir; let us kill Him, and let us serze upon his inneritance." The truth which the parable sets before us is the danger of despising the means of grace and of negrecting to reverence God's dear Son. In the conduct of the Jews we have a true representation of our own characters his eare impenitent men. They did not profit by God's long suffering and goodness towards them; neither have we. God has planted us in the midsi of

ABUNDANT ELESSINGS AND PRIVILEGES.

For us he has established His law and ordinances, Men may trifle with the law of God, neglect the place of worship, may cast off fear and restrain prayer, and shif there is hope; but if they repat Curist allogether they are past recovery. And way should we not reverence God's Son? Do not the redeemet of Heaven cast their crowns before Him?

should we not reverence God's Son? Do not the re-deemed or fleaver cast their crowns before flim? Do not the augels adore flim? And shall we, who are so shrul, so depaddent, so hell deserving, refuse to yield flym our homage and service. We must rever-ence him in our hearts. He must be truly precious in our eyes, He must be the only foundation of our hopes, and the one object of supreme attachment. On the Frigate Delaware,

Commander Earl English, flagship of Vice Admiral Stephen C. Rowan, late commanding Asiatic squadron, the inclemency of the weather was too arked to enable Chaplain Bitlinger to hold his narked to enable Chaplain Billinger to hold his Sabbath morning services. The men are not yet quite acoustomed to the keen northern atmosphere after their long experience in the tropics, and there are no means by which the between decks of the Delaware can be unde comfortably warm.

In the absence of services on board his ship Vice Admiral Rowan, accompanied by Lieutenant Commander Schoonmaker, came ashore in his barge and attended charch at Trinity. Chaplain Billinger and other officers also attended services at different churches in the city and Brooklyn.

On the Sloop-of-War Narragansett, Lieutenant Commander George Dewey, no service was held on account of the inclemency of the weather, which was too severe to permit it. A grathlying religious zeal is exhibited by the officers and crews on all the United States ships in our harbor, although it is frequently the case, especially in these writy days, that no public service can be held. A sea under favorable circumstances these held. A sea under favorable circuit services are never omitted.

# BROOKLYN CHURCHES.

# PLYMOUTH CHERCH.

Plymouth Church a Church in Earnest-Sun-6ay Evening Concerts Inaugurated-A Sermon on Christian Service and Watching for

Plymouth church is fruitful of good works. The popular impression that Mr. Beecher is an ecclesiastical dramatist who dramatizes the realities of earth and heaven to enchanted, enraptured and crowded audiences, the influence of which is dispetted when the disintssal blessing is invoked, is a pelled when the disinissal plessing is invoked, is a popular delusion. The church is, in word and deed, a church in earnest. If anybody doubted this the printed programmes scattered in the pews would dispet this illusion. The Bethet Mission, an offspring of this Church, has commenced its winter campaign, and a programme of its work was submitted to the congregation this morning. The printed nandbuls, which in appearance resembled "The Stage," or "The Lorgnette" that the frequenters of Wallack's or Niblo's are familiar with, set forth the plans and purposes of this mission, accompanying it with the details and dates for the holding of the "Bethel Popular Entertainments" for the coming winter season. It also included an appeal for personal assistance in rendering practical help to THE WEARY, WORN AND BENIGHTED OF BROOKLYN

during the approaching inciement wintry weather. One of the announcements in this programme included a novelty. It is that of Sunday evening concerts to be held in the main hall of the "Be hel." Mr Beecher has been more than usually eloquent and earnest on the influence of music, and its ability to earnest on the influence of music, and its ability to elevate the soul and lift it above the wearness, the first and the tolisomeness of life, and this is the practical outcome of the talk. Last night the first concert was given. It consisted of "a series of beautiful religious pieces sang by some of the young people and children of the fiethel," accompanied on the organ by Mr. Whil an A. Brown. This is only following in the wake of the Grand Opera House of New York, and it Sunday concerts are to be given it is well that they should be performed in buildings and surrounded by associations that are more lay rable to the characteristics of the day of rest than is the

vestibules and approaches to the aisles of the church was conspicuous by its assence. The onli, piercing, wintry bias was so doubt responsible for this. Mr. Beccher entered while Mr. Burdell was playing the

wintry blast was no doubt responsible for this. Mr. Beecher entered while Mr. Burdeil was playing the overture on the organ, and shortly alterwards the choir sang the "Kyrie," from a ozar 's Twelch Mass. How beautimiting is, how greatly the memory of it is cherished, as one of the more enduring of the many magnificent productions of MOZARTS AUSFOAL GARNIE, and the rendered in the graind old cathedrals of Europe. It was only those who could tell how far short the Plymouth choir was in giving it a rendering approaching to the well trained voices of these cathedral choirs. It was sung as though the entire choir mad recently recovered from a severe attack of broncaitts, but sufficiently well to excite the hope that the leader of the choir, Mr. Camp will favor the congregation with a reproduction of it under more favorable meteorological inducees.

Mr. Beecher preacted yesterday morning with all the new-born fervor, directness and carnestness which have characterized his preaching since his return from the heatin-giving influences he se successfully sought during his vaca ion in the autimn. Mr. Beecher has evidently decided to drop the sensational and the dramatic acting that have distinguished his preaching for many years past, and to preach dreat Gospel truth without these adventurous aids to his popularity with the multitude. The subject yesterialy morning was christian service as shown in the love of man to God, and was founded on the has clause of the fortieth verse of the awenty-sixth chapter of the toospel of St. Matthew—What, could ye not watch with me one hour?

The Sacredness of Certain Localities,

other wenty-sixth chapter of the dospel of St. Matthew—"What, could ye not watch with me one
hour?

THE SACREDNESS OF CERTAIN LOCALITIES,
made memorable not by the accident of consecration by official or priesty mands, but by
consecrated memories, was the leading thourne
of the introduction. It was only the heart
could make sacred an earthly locality, and
not a priest, and material things could only
be eistriated and made reverent of the pleusures of
memory. An illustration drawn from the motils of
birds was bean kinty appropriate in this connection.
When these little creatures have raised the framework of their nests they like it by turning themselves around in a again and again, and thus fining it
with feathers from their breast. So do men make
their own homes a true discling place from their
own bosoms a diencompassing it by the influences
of their own hearts.

The incharces of the story of which the text was
part were then graphically described, and the loving characteristics of the disciples whom the Lord
selected to be ins companions in this trying and
eventual scene were faithfully pertrayed.

The love of God to His creatures was epitomized
in the mother's love, in the affection of nittle
candren and in the thousand ways in which the
divinity of the soul dictares itself. Where do
these quest ons come from it they were not mines—
the lai-off strains of the divinity that was about us?
He (Mr. Beecher) would hear the brids after moulting trying to sing, and after a few notes break
down, but in those few notes he heard, by memory
or imagnation, the completed summer soig.

The love of Christ to man was developed in some
respects, it was only reasonable to suppose, far
more striking, on earth even than in heaven use.f.
The ractical application of this subject was various indications in the several departments of life in
which the Christian could watch for Christ. Our
love for film could be shown by a watchfulness for
the sinning and the neglected, by a devoted watching for sonls, and thus we be

### ST. PETER'S ROBEN CATHOLIC CATHEDRAL.

The Coming Judgment-Sermon by Rev. Dr.

Gardiner.

After the first gospel had been said yesicrday morning at this place of Catholic worship the Rev. Dr. Gardiner ascended the pulpit, which was shunted out in front of the altar from a side aisle. and preached a sermon on the "Coming Judg-The reverence gentleman is tall and has

a high, commanding forehead, expressive mouth and chin indicate his intellectual strength. He is rightly considered the ablest Catholic theologian in Brooklyn. He was at the Ecumenical Council in Rome as theologian to Bishop Laughlin, and on his return had the misfortune to suffer the hardships of a sea voyage of unexampled severity. From the hardships he then endured he has not yet quite recovered. The cold he caught settled on his lungs, so that for many months he had not the use of his voice. Yesterday was his first attempt to preach since his return from Rome, and his effort to make nimself heard, though quite successful, must have been painful in the extreme. The sympathy of the congregation was manifested in a marked manner.

The reversad gendeman commenced by saying

THE LAST SUNDAY OF THE ECCLESIASTICAL YEAR and the beginning of another season of life in the Church. It was proper, therefore, he continued, that the truths of the Church should be put forth that the truths of the Church should be put forth from the pulpi-the truth of our duty to God and of our duty to man. The text gave ample scope for such teaching. Our Lord list spoke of Jerosalean and of its approaching doom, but anterwards of the destruction of the world, of which the fate of the city he loved was the type. How the poured both, from the luiness of this heart, tears for her, the pulpid of the East. The Congressiant between

destruction of the world, of which the late of the city he loved was the type. How He poured lorth, from the falness of his heart, tears for her, the pride of the East, the gorgeous and beamcous city of the Temple. She had condemned him, and now she was condemned of God.

The JUDGMENT OF THE ALMIGHTY was stree to lail on those cities where his authority was defied. Jerusalem, Eabylon, Ninevan, Cartange were numbled to the dust because of this; and now we see another city totering to its lail. Paris, which was faithless to Kome and militless to God, is almost gone. And so does judgment follow the wicked. The point in the text is that judgment follow the wicked. The point in the text is that judgment follows guilt. The great tribulations which the Lord forefold concerning Jerusalem to k place, and the terrible suffering of the wretched minapitants are described in the pages of Josephus.

WHAT DOES IT ALL MEAN?

asked the preacher. What is the import of the text in the gospet: It is the judgment of God! We all have sinned and all will have to answer. But there are two sinds of judgment; the particular and general judgment. The first is that of the soul after it leaves its houses of clay and speeds into eternity. After the last sacraments are given, the last words uttered by the Church, the soul mes upward and is able, with its God. Its judgment then is the particular judgment, the other is when, on the great day, soul and body shall appear for the final verdict, and thus last is for the purpose of making man justify himself before his fellows.

SHOULD JUDGMENT COME NOW,

exclaimed the preacher, in startling lones, and pausing for a minute to watch the effect, should judgment come now are you repaired to meet it, and amid the crash of elements, the sound of gathering hosts of heavyn, are you realy to go before the sear of justice and answer before God and your fellow creatures? It is commonity believed that the devil will be the re with his winesses, so that the worst deeds of your lives will be made plain before a

for his sin, and for each individual to confess their shortcomings and leaf righteous lives. Frepare for death. We shall meet face to face before 600 at the judgment seat on the great day. Be prepared and you need not fear. Sudden death is thought by some to be an awith thing, but it is not to those who are ready to meet it. Death under other circumstances, however, is an awful visitation. Again, therefore, I say, prepare for death and the judgment which shall surely follow.

The eloquent drivine was listened to throughout his discourse with the most devout attention by the large congregation present. THE DUTY OF MAKING ATONEMENT

#### SOUTH THIRD STREET PRESENTERIAN CHURCH.

Protestant Rights in Catholic Countries-Sermon by the Rev. Oscar Hugo.

The services in the South Third street Presny terian churca, Williamsburg, of which the Rev. Dr. Wells is pastor, were conducted in the forenoon by the Rev. Oscar Hugo, an exiled flungarian minister, was preached on the subject of "Protestant Rights in Catholic Countries." Mr. Hugo said that Carist commanded us to search the Scriptures diligently, and preach them in every land, yet this Divine command is sternly opposed by viduals now, and even nations some time ago. Now, thank God, the Gospei can be freely preached in every nation, owing to recent events i Europe. Since tome was made free the priests of that Church have turned their attention to the

TROUBLESOME TIMES ARE COMING. FOURLESOME TIMES ARE COMING.
For the last lev years the Catholics here have
shown their traccolors. They opposed the reading
of the hable in the public schools, on the grounds
that it is a securian book, a Protestant Bible. This

that it is a sectarian book, a Protestant Bible. This I dony. I have carefully exa and the Latin or Dougy version, and find after or no difference. Dr. Hecker fold a oig flo when he said that Protestants had nothing left of the Bible but its cover; but they all Live by Tellino Priss to ignorant and hiterate people. The Bible should be read in the public schools of America because it is the recognized standard book of American Christians. The Catholics say that we should respect their consciences by omitting to read it; but how do they respect Protestant e-insciences in Catholic countries? In Hungary, my native country, which contains given millions of Protestants, they clatined, under the concerdat, the right of educating the entire youth of the land. When a chief I was myself compelled to assist a priest in the performance of his ecclestastical duties. These duties were beautiful to the eye, but nurtual to the

soul. According to that concordat all marriages by Protestants were declared null and void, and the entire 11,000,000 were thus considered to be

IN A STATE OF ADULTERY.

A council, composed of an archaismop and four Jesaits, had power at any time to close a Protestant church. At last that concordat was aboushed and Protestants were free, but they did not retailate, they did not close any Catholic churches, After a brief jeriod it was re-established, and we had to suomit to it again. On the 9th day of May, 151, a council of Protestant ministers was consensed in the city of Pesth for the parpose of positioning for a modification of it. A petition was drawn up and signed by the members of the council, and it was enrusted to a committee for prescutation to the authorities. That committee, as well as the council itself, were denounced as herefice and rebels, and the Cauren authorities advised that they all be thrown into prison. On the 27th of May, while the most revered of the Protestant clergy of hungary was oftening up a prajer.

\*\*Character of the church and took him and all present Drisoners because they had not received permission from the Emperor of Austria to worship God according to their consciences. They were turown into prison and were all more or leas tortured. My father, himself a minister, was sentenced to seven years' imprisonment because he was a member of the council, and a fed did in prison. Because I attended the council with my lather I was sentenced to

attended the council with my father I was sentenced to

PERPETUAL BANISHMENT

from my native land. That's the way Catholics respected Protestant consciences in Hungary in 1861. That's the way they would respect your consciences here if they had the power; but, thank Goo, they have not the power. They even now claim the right of expeding the Eible from the public schools because they are citizens an axpayers, but it is very lew taxes they pay. It is true they are citizens, but you made them so, and they reward you by trying to upset your educational institutions. How would it be if you were adopted citizens of any country where they are in power—in kome, for example? Think you that they would adopt your educational system at your demand and abandon their own r. No. They would tell you that if you did not like their system to pack up and get away. This, then, should be your answer to them here. They say that this is not a Fretestant country, but that it is

country, but that it is

A FREE COUNTRY.

This freedom they would destroy by expelling the Bible from the public schools. The Bible is the national book; it can be found in every department of the government, and while it remains so Romanism can never trumph in the great republic of the West.

#### TALMAGE'S TABERNACLE.

Seuse Discourse by Rev. Dr. Talmage. The tabernacie on Schermerhorn street was crowded yesterday morning by a fashionable and

attentive congregation. Many people were obliged to stand during the services, as all the news were occupied. Mr. Talmage's sermon vesterday was a plain and

sensible talk to his people, founded on the sixth verse of the fifty-third chapter of the book of Isaiah:-"All we like sheep have gone astray." The preacher said:-The Bible is THE MOST UNCOMPLIMENTARY BOOK

in all the world. It gives no one race or condition of men a superiority over another race or condition. On the contrary, with one announcement it declares that we have one announcement it declares that we have all gone a tray. Now, if you have been much in the country you will know that when a sheep breaks from the fold and gets up into the mountain it cannot find its way back again. Cattle may stray off and will find them way home; but not so win the sheep. When it is lost it is lost, and when you go out to find it it flees from your presence. It has an idea that you are going to do it some damage, though while in the farm yard it is comparatively fame. Remember all these things and then come back to the interpretation of the text. I stated that

The sheep was the hardest chearure in all the world to find its way back home; but I recall that. There is sauther faire incompetent to find his way back, and that is man, when he has wandered from the paths of rectifude and Christian principles.

God. This was not a point upon which people generally began.

IT DID NOT TAKE

any long prayer to move God's mercy. The trouble was that people had not been earnest in their prayers. They should banish from their minds the idea that reformation from sia was impossible. They should also seek good counse. There were a great many people who were kept out of the paths of God because they would not tak to anybody about their souls. He implored them to go to some warm-hearted Christian man and tak with nim. He knew that there were many mea who were so

REPULSIVE IN THEM CHRISTANITY
that they could not be approached; but he urged all who desired to return to the path of rectifude to push forward and they would be said. In concluding his discours: Mr. Talmage addressed himself particularity to young men, to whom he gave some excellent words of counsel, imporing them above all to seek after God.

# FIRST BAPTIST CHIRCH.

"The Agony in the Garden"-An Impressive Sermon by the Rev. Mr. Galiagher.

Owing to the beautiful weather which the deni-zens of the City of Churches and the surrounding country enjoyed yesterday an irresistible desire on the part of the fair ones, and, indeed, on the part of many of the "lords" too, to make a display of their new winter 'axings," and the knowledge that the popular and gifted paster, the Rev. Mr. Gallagher, would preach, the First Baptist church, in Nassau street, near Fuiton, was about as well filled at the forenoon service as any degree of comfort would admit of. As has been previously stated in these columns, excepting Mr. Beecher, there is not a more popular preacher in all Brooklyn than Mr. Galleguer, and whatever degree of popularity he bas attained he is richly deserving of. As a speaker he is not altogether dissimilar to

HIS REVERENCE MR. H. W. ERROHER. for he not unfrequently gives vent to a burst of humor which often quite upsets the equilibrium of the entire audience. Then, too, ne is so netimes exceedingly pathetic, and ere you are fully aware of what he is doing he delves down into the inmost recesses of your heart and teuches, in the most gentle and oving manner possible, whatever of good there is

within it, so that no man or woman ever set histened to one of his sermons without feeling that he was at least somewhat better for having done so.

Yesterday forenoon he was in a particularly pathette mood, and did not, during the entire service, say one single funny thing. For the morning lesson he read the twenty-sixth chapter of Matthew and preached his sermon from the same not selection as year. one single tunly thing.

Tead the twenty-sixth chapter of Matthew and preached his sermon from the same, not selecting any particular verse or portion of it, but speaking in general terms of the whole, enthilling his remarks, "Some Lessons from the Story of the Agony in the Garden."

The exchamation of Jesus to Peter and the son of Zebedee: "My soul is exceeding sorrowful, even unto death; turry ye here, and waten with Me," has always been a theme of discussion. It is impossible to an except what caused than to taus express

ing a shameful and disgraceini death. But still there is something more than all of this in that cry; there is a something more than all of this in that cry; there is a something more than all of this in that cry; there is a something midden that cannot yet be seen. He would not, therefore, attempt to speak of the real depth of this story, for it was manifestly mere than morial man can do. Whenever he found anything in the Bible that he could not understand he always thought dod put it there for a good and wise purpose, and that it were far better that we should not know or understand it. Doubtless, he thought, God had written these finings solely to take the coacted out of men, showing them that there are things which they never will and never can solve until that last gr at day.

With these low introductory remarks Mr. Gallagher proceeded to educidate some of the lessons taught by this lesson. If there is anything on earth that proves conclusively that

to live alone, be alone, suffer alone and die slone, it was these very words of our Saviour. That wonderful thing called sympachy is more supporting, more sough after and more prized than anything dies in the world. It is this very thing that God uses to bring men together and oline them there, and it is also this that melis a man and brings him back to his saviour and his friends. A man feels a hammed of some action. But what is shame? Shame samply means that he is afraid all sympathy for min has departed from the bosom of his friends.

It is Christ's sufferings that touch us, not His teachings or his character. It is this that touches

A kan's heart
when nothing else under the heavens would; and what is this but sympathy? Jesus said unto Peter, "What, could ye not work with Me one neur." It was the need of sympathy that caused Him to say this, and who would not feet the need of it at such a trying hour as this? It is an awful thing to be alone, even when one is in the right, and Christ so found it.

The speaker next proceeded to point out the lesson taught i

### CLASSON AVENUE PRESENTERIAN CHERCH.

Man's Relation to God and to His Neighbo

Sermon by Dr. Duryea.

Dr. Duryea is one of the clergymen of many gifts and graces who, from all parts of the country, find a congenial home in Brooklyn. In his sermens he goes to the bottom of whatever subject he takes up, and his forcible, direct reasoning, and simple, earnest utterance are particularly refreshing in these days of SYLABUB SERMONS.

His congregation moved, a few months since, into the handsome new church at the corner of Classon avenue and Mouroe street, and, under his able leadership, appear to prosper both temporally and

Dr. Duryea preached yesterday morning upon the subject of man's relation to God and to his neighbor, taking for his text, "And God is not in all his thoughts," As in science so in religion, truths do not stand alone; they are related to each other, modify each other. Lacking this broad com-

cticins do not stand alone; they are related to each other, modify each other. Lacking this broad comprehension of truth religious teachers spread error. One looks at man, suddes his being, his mature, his possibilities and proclaims him great; another sees his trrequiarities, sees that his reason is not reliable, that his heart is not steadfast, and says that he is

TOTALLY DEFRAVED.

One unduly exaits him, the other unduly degrades him, had is great; he has a spirit which is the same in substance as God himself; he is but a little lower than the angels, and that but for a time; we cannot overestimate his value. But the most superficual can see that man is not what he was. His reason is disturbed; his adjections are thinted; his conscience is uncertain; and he tends to worse without some inspiration from beyond himself. What is total depravity? Total does not refer to deprayed, but to man; man is not totally deprayed, but the total man is deprayed. But no one can deay that man has not godiske thoughts; that he does not leel admiration for right; that he has not they are appreciated in the first he does not leel admiration for right; that he has not they are appreciated in the first he holds for the good of men; the practical scientist must make his havention knows; in medical science—most generous of an—hastens to give itself to the world, we see that man departs from right, yet has made that it good in him. How do these opposite

Take one planet out of the system and the whole would go to

PRIMEVAL CHAOS.

So we are all related to God and to each other. Man cannot get away from this initial affraction. No one can make any orbit without arranging with reference to God and all mankind. A man must set himself right with men of he cannot be right with God. Men sit here and say there is no such thing as tokal deprayit; but remember this: a man may be of sound mind, of kind heart; but the question is whether God is in his thoughts, in his choice. If he swerves ever so little from his orbit he collides with another and he with another. It is ungodiness we charge you with. We do not say that you are bruces. You do not adjust yourselves to god nor to your neighbor. Is this charge not true?

# JERSEY CITY CHURCHES.

THE SECOND CONGREGATIONAL CHERCH.

Sermon by the Rev. Leavitt Bartlett-How We Should Love Our Neighbor-Etiquette Viewed from a Religious Standpoint-The

Darwinian Theory.
The First Congregational Society of Jersey City have had but one church, and, as the members of that body became numerous of late and scattered over the large consolidated city, it was found necessary to establish another place of worsnip. A plot of ground, contaming five lots, was purchased on Bergenwood avenue, and on a portion of this plot a chapet has een crected capable of accommodating 300 persons. There is a lecture room and library in the rear. The Sabbath school, which was organized only a few mostns ago, numbers 100 members. The congregation of this new church is now an independent body.

mosths ago, numbers 100 members. The congregation of this new church is now an independent body,
known as the Second congregational Society.
The pastor, flew Mr. Bartlett, preached a sermon
yesterian from St. Pain to the Romans—"Be kind
and anoctionate one to another, what brothern love,
in monor preferring one to another." The apostic
Paul was never lukewarm.

A Cold, Pornal discharge of Dury
did not suit min. He hever commended mere passive obedience. He was intense, positive, aggressive, he would have men go beyond the mare requirements of the law; not simply "love thy neighbor as thyself," but "love thy neighbor more than
thyself; in honor preferring one another." When
Christ says "love thy neighbor more than
thyself; in honor preferring one another." When
Christ says "love thy neighbor more than
thyself; in honor preferring one another."

The does not say that is the maximum, but the minimum, and less than this is less than dury. Goa is
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terms of the whole, entitling his remarks, "Some Lessons from the Story of the Agony in the Garden." The exciamation of Jesus to Peter and the son of Zebedee: "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me," has always been a theme of discussion. It is impossible to say exactly what caused than to taus express this extending to all markine. It is at least a rule among beople of canture. It is at least a rule among beople of canture, It is at strong argument against the Brokserhon by Friends; the browning algaer. I have assumed that while men show this defence to chers they simply oney it may have been because of the natural rail population of the world, or it may have been because of the natural rail population of the soul, prompting them to it. They rail population of the book of the soul, prompting them to it. They

station restaurant, when the train stops and the

station restaurant, when the train stops and the conductor cries out,

"TEN MINUTES FOR REPRESHMENTS?"

"Do men prefer one above another?" Yes, but that one is "me first, you wait." The fashionable lady, so polite, bland and kind to her guests, her friends, in her parfor, scornfully curls her lips when in the crowded car a careworn business man asks to sit beside her while she is occupying the room for three. The polite man in society says, "After you, sir," while in business is occupying the room for three. The polite man in society says, "After you, sir," while in business is pusiness; by which he means cliquette is play, religion is religion, etiquette is cliquette and business is pusiness; by which he means cliquette is play, religion is for occasions, business is grasping. He does not feel bound to respect the interests of others; he is willing they should prosper if it does not lessen his gain. He takes of a good bargain, which means that he received more than be gave where he has preferred himself above another. He takes advantage of his neighbor's interest, then chackles over it. Does this look as though there was any real love in the heart which calls for this rule of cliquette?

In the appairs of our government how are official honors sought? Would it not be a curlosity to hear a pointician say to his opponent, "rou before me, if you please; you may take the highest, I will be happy if you are elected; you go to Congress, I will say at home." No, it is private, settlish interests which governs men's actions, and he deems love necessary only where his personal ends will be accomplished. Fur there are some exceptions, some none Hastrations of this Christian principle of love, and in spite of the powerial sendaliness of men I think the world is growing better, and I trust we may see the day when men will not only in appearance but in heart "prefer on e another."

### VOLTHFIL BURG ARS.

A Capture in Court.

John Lynch, of No. 107 Bayard screet, aged sixteen, was brought up before Judge Hogan, at the Tombs, yesterday morning, charged with attempting to burglariously enter the premises of Leopold Schepp, at No. 180 Duane street. it appears that within the past two weeks the builting has been four times entered by burg-iars and more than \$400 worth of property abstracted. Joseph J. Mitchel, an employe of Echepps, was put on watch last night at the back of the was put on watch last night at the back of the premises, where it was suspecied the burghars had effected an entrance. Towards the "small hours" of the moraning he observed four suspicious looking gentlemen making a reconnoissance, and in a low minutes a window in the bolier room at the rear of the store was noiselessly raised. Mr. Minchel waked for no more, but, starting at once from his hiding place, gave chase to the miscreants. Three of the lot successed in making their escape for the nonce, out Lynen was our un and nanded over to the tender mercles of other White, of the Fith presenct, whilst Mr. Lynen awasted e annuation in the Expetian morning, Thomas Mainns, the leader of the gang, anxious for the safety of his protege, called at the Tombs and cautiously opened the door of the court. Whether it was that the offactory of raiss of oneer bunne, of the ibard precinci, were extra sharp in this frosty weather, and that he "same-el" a burghar, or that a devil lurked in Mr. Mullins' eye, it is certain that, to the latter's immense astonishment, he was forcibly infronteed into the presence of Judge Flogan and to a moment found himself side by side with his dear friend Lynch. Mullins' as denied the acquaintance altogether, and, with an indifferent loss of the head, poetically exclaimed,

"He' NO FAL OF MINE."

The words of the popular bullad were lost in the importic soul of Judge Hogan, and Mr. Mullins at length recognized his hierar, when both expressed insir minocence in lively ciorus. The arcades ambo were committed in default of \$2,000 ball. Mullins is only sixten years on also, and was, it appears, the scenario of the early game, and the took place in Scaepps' store a few days since, and he alleges that it was the work of these Jurglezs, who thought thereby to make an extensive haul of his property. premises, where it was suspected the burg-

### A MICHIGAN TRAGEDY.

call that. There is another horse incompetent to that he way back, and that is man, when he has principles on the path or reduction and called a second to the control of t

by some family trubles, and to this time no refuses to tell the mame of the person who shat min.

It now appears that the man who did the shooting was one deorge Pierce. The man shot was John Doty, a brother haw of Pierce ha a double sense, boty's wife is young Pierce's ister and the mether of three children. Doty's matrices is also Pierce's sister and the mother of a child two months oid. It appears that you g Pierce did not approve of the relations existing between Doty and his two sisters he thought that one sister and one while was sandeint for Doty from one farrity. Sometime list spring Doty aba doned his wife and child, and, having seduced the second Fierce sister, went with her to Marshall, where he (Doty) has been fiving. This proceeding, it ap ears, greaty outraged the feelings of young Pierce, and he resolved upon revenge. On Satarday last, he says, he had business at Allegan, and went from Grand Haven to that place, and there he accidentally saw boty with a young woman in the cars. He then and there determines to follow Doty and if possible in Journal of the whereabouts of his seduced sister. Pierce says he su, posed Doty and another victim what him, and he thought he would then and there ninish that. After committing that deed he came to Grand Haven and stopped at his failner's house.

Last evening Sheriff Weatherwax, with an armed posse, went to the elder Pierce s to arrest the son. The men were day stationed around the nouse, when Sheriff Weykoff rapped at the front door and received no answer. For a few influencemarks right arm just above the chow, sheriff Weykoff hearing the shot, ran to the assistance of sheriff weatherwax. He found that the two short passed through shot, ran to the assistance of sheriff weatherwax receiving another shot through the left arm, and, as it proved, young Pierce was shot through the hand. Sheriff Wyckoff brought young Pierce to this city this morning, and while seen, Doty knew the character of the man who shot han at Kalamazoo. Frence's arst shot took closes in boty

# SOUTH AFRICAN DIATION FILLDS.

Sir John Swinburne, Bart., has (November 6) de

livered an interesting address on the South Anican gold and diamond fields at Newcaste, E. gland. It has stready been stated that the road from Dur-ban to these fields lies across the Brakeosoury mountains, which were described by Sir John as being very beautiful, vast masses of basalt having been forced up by some former volcanic action, forming greu natural forcesses, with perpendicular sides as the road rises in about forty mines no less many 4 m feet, the homest nact of the road at the forming great natural forcesses, what perpendicular sines as the road rises in about 10rty mines no less than 2,40 feet, the lignost part of the road at the watershed being 5,400 feet. From Harrismith to Porcheststroom, a distance of about 150 mines, is a rolling country, the whole forming a great planeau. The vani river forms the boundary octween the free State and Transvani, as the South African republic was generally canded. It is in this river that the diamonds are principally found. The process is exactly like alluvial gold digging, the gravel in the diamonds sought out. While he was it the country the intrest namond, called "the Star of South Africa," had been found and it was sold to some German dealers at the Cape log Elitogo of £12,000, but when it came home to England and had been cut at Amsterdam, it was said to be the finest diamond that had ever passer infrong the lands of the renowhed people who operated upon it. He had seen the diamond since his retain to England; it was wait might be termed pear snaped, had a length of one inch and a quarter by a breadth of one inch, and the price asked for it ws £25,00. As regarded any one going out to look for diamonds, he could tell them that the country in heart of the lacky mas, but it must be remembered anat they were seldom or never mase aware of the theater and broken down and had to leave the place in search of queser work classwhere.